M 1771
Group I and II
Thursday, February 5, 1970
Clara Street
San Francisco

MR. NYLAND: So Group I and II. For me the only appearance this time. What will we talk about? When I have a group like last night, which we call III - semi-open - different people come in. And I don't feel so much at home with them. Of course I don't know them - most of them. Some definitely are new. I have to judge a little bit by appearance. And of course like every human being, I have prejudices. So it makes it difficult to establish a rapport. The only way by which one could do it is to become concentrated on the subject. And then, as far as the subject is concerned, when it is of interest to oneself or that there is a desire to communicate certain things about the subject, the assumption is that they can hear it, and also the hope that they will be able to profit by it. And that is really some kind of an assumption which really is only a hope. Because I don't know it. I don't know

them. I don't see them. Every once in a while in looking at them I have a wall in front of me. I cannot always make a dent into it because the expression on their faces are not always--not always there, or they hide it, whatever they feel; I cannot look into their heart. And one wants, about Work, talk to a person not to their mind, but to see what happens in their inside. And to what extent, even, it would hit, or touch, their inner Life.

With Group I and II it's different for me. I feel more at home. I dare to talk about the realities of Work. Because I don't have to assume. I know that there is enough interest because that is the characteristic of Group I. I also know that there is a desire to know, because that should be the characteristic of Group II.

So, when we now talk, we can go almost any place you like. If you have questions, and it is always a strange kind of a thing because I start off very often with, "Now we can devote this evening to questions, but I first would like to say something," and then the something turns out to be a lecture. It's a habit. It's not so much that I plan it; I go along probably, following the line of least resistance. But, at the same time, I can stop any time. You can even stop me when you put up your arm. It depends a little bit, because that kind of responsibility rests on you, that whatever the question may be, it has to be a real question. Because in

this kind of a group, we don't talk about blue sky. We talk about the need for Work, a determination on the part of oneself that one wishes it, a realization that at times it may be difficult, and maybe at times, even, the need for the clarification, again and again, about the essentialities of Work, or the principles on which it is based. And that out of that must come a question, formulated in your mind but definitely let--leaving from your heart going through your mind in order to clarify it for yourself, but basically it must have to do with the life as you find yourself and when you consider that certain things are necessary for the further development. Because we don't have to go through the rigamarole of explaining why one should Work. That, in these groups, ought to be past. We have to have the assurance for ourselves that the motivations are there. And although the motivations may be different for different people, they end up always in a wish. I don't care where you come from and whatever your background may be, but when you are in this kind of a group there's no quibbling or no argument anymore, because you are convinced that at least for a certain length of time you want to devote whatever you can to the possibilities of extend--understanding Work and also applying it. And what I said last night was trying to illustrate that there were two sides to the philosophy of Gurdjieff, I don't have to argue

about that at all. Because the assumption that you now know what is the philosophy is of course easy. The assumption that you want to apply it, is in this case legitimate.

So your questions have to come from that if you have any. And I must say, I don't mind if you have them, and that we talk about questions. When they are at a certain level, we can talk on that level. If they are a little lower, in my opinion, we'll have to bring it up. If I want to extend and to bring in every--everything else, except my grandmother, I certainly have a perfect privilege to talk as long as I can provided I've started out by asking a question. After that, I'm on my own as it were.

Jerry is first. O.K. Jerry.

Jerry Lindsey: At the Land during the end of the day, I've been trying to make a longer attempt - like around 3:30 I realize it's going to end at 4:00. So I, I begin to make what I consider a period of time where I'm going to try to Work and I have a wish then, because the day is getting towards the end of the day. Then I have a wish and as I make attempts, my mind has to keep the thought of Work, that that's my aim. In other words, I have the wish but sometimes the wish will go into a -- into something else in Work - I'll drift away or I'll have this energy but won't be used

for Work. So I've been using my mind to keep Work as what I'm doing. And then I go into an attempt. Now I learned this for two weeks now and I--it works for me and I think it's right but I don't know. Could I do something else?

MR. NYLAND: Well, firstly, first place you say it works. Then in the second place if it is good for you, then there is no further question.

Jerry Lindsey: But I, there's something I must be missing because I'm using my mind to tell me where to put the wish. That seemed a little bit funny.

MR. NYLAND: How do you think it happens in ordinary conditions when you're not at the Land and it's not the end of the day at 3:30? Supposing right now.

Jerry Lindsey: Well then I have a wish and it just comes and then I make an attempt.

MR. NYLAND: Good.

Jerry Lindsey: And that's it.

MR. NYLAND: Good. Isn't that the kind of a principle that always will happen?

Jerry Lindsey: Well for brief attempts, the wish just flows into an attempt for me. For, for a longer attempt, when the wish doesn't quite bubble up, so immediately, and then I, I grab it...

MR. NYLAND: The depth of the wish and the extent of it is dependent on the state in which you are. And that,

of course is dependent on the need you feel for having a wish. So it is the condition of your own state that will determine how long the wish will last.

Jerry Lindsey: And that's...

MR. NYLAND: And that is not dependent on the Land. The Land is a good opportunity. And because of that you may be reminded a little oftener. So that what you then see or receive as an--something outside, like the Land and by association you are reminded of Work, or the fact that you happen to be there and you put your foot on the ground and you recognize it's the Land, or you see some other people around there who also apparently have some idea why they are there, or perhaps not, but in any event there are many reminders there which are not in ordinary life. So because of that you have a greater possibility. But the attempt is still dependent on the state in which you are. I can be surrounded by a hundred opportunities and not take them. Now if I take the opportunity, I will change my condition. If I do make an attempt, then because of that kind of a result on me, I may even deepen my wish. But you see, I would not like to limit it to the Land. Then only say, it's fortunate I'm there; let me use that opportunity to the fullest extent. But I think that if you then know what that particular kind of a method or the application for yourself is, I would not wait for the Land. I would imagine that I'm on the

Land now. And I'm quite certain you can do exactly the same thing. The reason why I say it; if I say, I will do it on the Land, then I don't do it now.

Don't wait for opportunities to come which you think would be conducive; first exhaust the possibility which you now experience when the thought or feeling happens to come to you. As soon as it comes to your mind, you have to judge, can I use it now? Do I want to make an attempt, or try to create "I," or am I now interested enough in awareness that I actually want to Work? Don't limit it. But as far as the usage is concerned, of course it's right. There have to be states in which one can use anything. Even a knot in your handkerchief, or a pebble in your shoe, or an obnoxious face of a friend. I don't care. And it doesn't make any difference. Because the reminder simply triggers me off. Then it depends on how I am, if I can follow it up. Alright?

No?

Dick.

Dick Joos: There's something that I didn't do last week and I don't think I did yesterday. And it sort of, well, say sticks in my throat. I--before the day begins in ordinary life, sometimes there is a little bit of time and I, at times try to use that to finish something or what I think of. And getting involved in that, even in those few minutes, it's often difficult for me to

leave when it's necessary to. But I took one morning, when I got up, the task of trying, when it was the time to leave, which Dotty told me, I tried then to remember to use that to remember and to try to use that to Work.

MR. NYLAND: To become aware?

Dick Joos: I immediately forgot about that and went to what I was to do. And caught up with that when the time came. She said - I really remembered that time. And I say I, at that time, I stopped completely what I was doing and just stood up and I found it was as if I was to see myself, I can't say there was something separate; there was no registration of my existence but it was as if I were to see myself entirely caught up. And I stopped, but I had stopped and then I stopped everything and left. There's--I know that a creation of little "I" is without criticism and without judgment at that moment. But for me afterwards, there was a reaction to that. Almost as if my mind wished to say that I tried to eat, that I tried to eat something that I could not eat. And I wanted very much to, I guess I would say digest that experience and really to use all of the energy which really was there. I don't think I do.

MR. NYLAND: Well you know, let's unravel it a little bit. Because you touch on a few different kind of things - of course they are related when you talk about

it but they are not really related at all.

First you start by getting up and being reminded; then immediately losing it. Afterwards finding yourself again. Then a consideration of that what happens, and then again the necessity of letting it go because you have not either the energy for it or the desire. Then after a little while, thinking about it, you consider it a loss that so much energy has gone which could have been used. Maybe I'm right in the description, I do not know exactly if that is what happened. The fact remains however that at the present time it's all gone. Because it's all memory. That is, the actual energy is not there anymore. There is a chance in memory to remember it so much that now the same kind of a situation or <u>almost</u> a similar one could occur, when you wish to remember it what actually happened at that time. And leaving alone how much during that little period there was a chance for you to have an "I" which then could observe that situation, but I'm afraid the way you told it that that what happened is that you--your ordinary mind had an impression of what you were. Because apparently it started to criticize your state. So I don't think there was really an "I" but there may have been attempts at wishing the "I" to be there. The difficulty, always, regarding Work is when I have a desire, and I start with that kind of a wish to create,

and I create a little bit of an "I," not fully as yet the way I, I probably could have done if I could have concentrated more on it or if my wish had been greater - then the existence of "I" for a certain length of time but usually very short, and then during that little period, the observation of "I" and perhaps even including impartiality, would then give somewhere in me a recording of the fact of my existence of myself. But not as I was. Simply independently of how I was, only the fact that I did exist. And that the feeding of "I" in the beginning is only dependent on the fact of my Life existing and not what is in the form in which Life happens to exist. So if I start to consider that and try to reason about it and think about it, a great deal of energy will go into such a thought. And instead of now trying to remember how it used to be and then by means of memory bringing back energy, I waste already a tremendous amount of energy in trying to think about it and explain it.

The simple thing is, I want to think about Work as something that has happened, that I didn't utilize enough, and I will--will find excuses or explanations for it. And instead of doing that, I say, "Stop my thought. I don't want to think about it. But now, whatever it is that I have as energy, I wish to Work." And now I experience a moment in which there is a possibility of creating "I" now. And I let the past go.

You see I'm not excluding thinking about something that has passed, when it is of value. And that then the memory of it can create a similar state in myself and perhaps then, produce even a state of emotion in relation to it which then would represent energy. And then I could use that energy for Waking Up. But I Wake Up now. Without having to think about it. Because now I also have a wish. The wish represents for me an energy which I can use by remembering what happened. But I also can use that energy by using this moment, instead of any moment of the past, in order to Wake Up, or as we simply say, create an "I" to observe me or to become Aware of me.

Don't make it so complicated, Dick; it's not necessary. The whole day is filled with moments. And certain times are a little easier than others because I'm not always so occupied. And many times I'm not at all tense in my body; I have not any, in any particular way any kind of a thought. I have no particular associations at times. I have habitual ways of behaving in which my mind even doesn't play a part. I may not be excited in any kind of a state of an emotional upset; I may do certain things with which I'm really not connected so I will--need not be identified. And those are the times I Work. And I leave all the other times where it is a little difficult or where, you might say, it is made impossible for me because I remain identified and

partial to whatever I then experience, it's stupid even to try to Work.

I have to learn to give this little "I" a chance to develop. And I have to take such simple conditions so that there is a chance that the little "I" is not crushed to death. I said the other day, or it was probably in Seattle, I don't know; I said, "The little 'I' is like a baby." And of course it needs attention. And I want to protect it - I carry it in my arms. But I'm not going then at Times Square in the rush hour, trying to get into the subway. That is plain stupidity. Because in such a case my little baby is dead before I know it. I have to treat it gently in conditions of almost ideal states. I have to have energy for it, as represented by my wish, and the wish, again, is based on the need. And there I create it in a very simple form. And probably consisting of one or two little cells in which there is Life, of an objective kind this time; that is, that what is in the cell as Life is now protected and is functioning simply as a little recording machine and no more.

And that's the situation of "I" when it has been created in the beginning. And what I have to do is to feed it. And I have to feed it with energy, again and again represented by my wish. So for that I have to have energy which otherwise would flow in an unconscious state. And if too much energy goes into an unconscious state,

there's nothing left. When I think about it, I want to consider what is really the process that could take place. I'm a person with interest; some I consider ordinary life and I use an unconscious mind for it. The other is a direction for further development and I would like to have energy for a development of my inner Life. I come, when I'm on the road, carrying my energies with me at a "V" point in which there is a division - one road goes to the right, one to the left. One goes to my outer life, and the feeding of all manifestations and organs; the other will go to my inner Life. I hope my inner Life will finally lead me to the possibility of the creation of "I" when there is that kind of a wish. The road is narrow; it is untraveled, has a lot of obstacles in it, but energy, if I wish and push enough, can pass. The other road is widely traveled, smooth, and so obvious that it is much more desirable that when I come to the "V," I of course choose the other road. That is the situation. Fortunately at that point of the "V," there is a sign and it says, "Inquire Within." (laughter)

You see what I mean. One must not be foolish. The intention which sometimes can border on fanaticism is of course laudable. Because one <u>wishes</u> something. And sometimes with all one's heart. But common sense must tell you that this is not the time. Don't spend

the time; it is a li--sometimes a little worse than that. I'm dealing -- when I want to build a soul and even if on the building of the soul I have to go through a stepping stone of building Kesdjanian body, I talk for myself then, about the division of energies and also a quality of food. And the quality of food that is needed for a higher being body is quite definitely different from my ordinary crude kind of vulgar existence. So when I start to handle the energies, and assuming even that I can convert certain energies into a different kind of a form by purifying them, then I am starting on a certain road in which I carry energy for a definite purpose. And that kind of energy has a different kind of a quality. The reason why I want that quality is because it has to be used for something that is worthwhile. And more worthwhile than my ordinary physical body. At the same time, the reason why I want to do it, is there may be some definite reason from Above which propels me in considering myself as a means for reaching a state which is closer to God. And as a result the kind of food that I want to use for it becomes for me sacred. And it carries with it a responsibility to use it for a good purpose for which it is destined and not for any old purpose that happens to come along. And if I try to use it for that, I commit a sin. I have to be very careful. Because my "I" is

sacred to me. And it has a quality surely out of this world. And whenever I feed it, or whenever I give it energy, I fractionate the energy five times. And only the quintessence is right for the formation of Kesdjan. And it's a different kind of a problem. I cannot just, I wouldn't say flippantly - even if it is with the best of intentions, it's got to be much deeper than the surface. Where there is a reality which I don't have on the surface. And where I then, in that state, can recognize the difference between what is the building of a higher being body as compared to my ordinary existence on Earth.

You--one can elaborate on this. One is on a journey. One is part of a totality of a certain scheme. The ultimate aim is the understanding to the fullest extent of what is the concept of infinity. Emotionally one says I wish to go to God because I want to rest in His arms or I want to sit at His feet. I say it sometimes that there are five Rules of Objective Morality in which the first three belong to Earth more or less related to my physical body, to my feeling, and to my mind. And I want to make sure that they are not spoiling me and that that what is in it is really sufficiently pure. Health, lean health, emotionally understanding certain things that are needed for an exchange of feelings among people, the mind being interested in the laws of the maintenance of the Universe - all of that has a

different purpose than ordinary life on Earth but it still belongs to my inner Life as far as my Essence is concerned, even on ordinary life. ( ) four and five - they have a different quality. They are the relation between a human being and God. And the understanding of that what is needed in order to reach God, and not only when I reach Him, but hoping that He then will tell me what I can do to alleviate the burden of His life. So that I then become a part of Infinity, to use that term, and that as a result there is a responsibility laid on me that that what I have received I have to communicate to other people in order to help them to reach the state of Martfotai.

So when I talk about such possibilities of going from the Earth to the Sun Absolute, and I pass through all kind of layers and that the density of myself becomes lighter and lighter, and that my wings start to grow so that I finally can fly - first float then fly, then almost disappear in space - I'm engaged in an entirely different kind of a process. And then I say, this is a holy wish. And it is a holy sacrament for me to be able to eat from it. Religiously, such things can go very deep. And then one has to realize what one is engaged in. And then, actually, one walks in fear and trembling.

You see, sometimes I try to emphasize the sacredness

of Work. Because I feel every once in a while when one talks about Work; - oh yes you try to observe, oh yes you will try to be impartial, oh yes simultaneity it also belongs to it, it's right, yes, yes you make an attempt--there is the little "I," you see - and I hate it. For me they're stepping on my heart. And they don't realize at all what it was Gurdjieff, what was he doing. Unfortunately then, it's in a book. And therefore it was public property. And one always runs that risk on Earth. One doesn't run that risk on a planet, and on the Sun Absolute it certainly doesn't exist. Even on our own sun it won't exist. It's only on this God damned unfortunate planet Earth - where the people are so unfortunate that they become superficial. And whatever has been the experience of the Earth is repeated in a man. The Transapalnian Perturbations for the Earth correspond to certain influences in the development of man as he lives on Earth, from his birth until his maturity. And it is that kind of a condition which we have to accept and acknowledge and cannot run away from. But that does not mean that the different people who are associating with me, or where I want to develop an inner Life, that I even can trust them. They don't know what I'm talking about. Why, where comes this 'pearls for the swine' from. Because there is such terribly low level of being among people. Superficially - galore, superficiality. In no depth whatsoever; just

skin deep, that's all. And in the midst of that, I would like to establish something permanent. And all the rest of my mind will tell me "You're crazy." The laws of Earth are entirely different. They are beginning this and that and they destroy. And you want to make something permanent? They laugh at me, say, "What for?" And the next question is, "Who are you?" And about that I have to think quite a bit. Who am I? And finally I come up with, "I'm a black sheep." And that satisfies them because they don't know what black is.

You see what I mean. When you want to make attempts, give it the best chance in your own world. Just wait until there's the right moment, of which there are many. And when they are there, utilize them. And the times that it is a little difficult already, don't try. It's the same, I want to read a book: I can read it when it's daylight if my eyes are still good; when it gets a little bit twilight, I have to be careful. And then when it gets a little too dark, I spoil my eyes. This is what I do when I misuse my "eyes" for trying to read in the dark. When I misuse material which I call Holy Sacrament as food, for an ordinary little bit of a purpose, it is a shame and I cannot do it.

Sometimes if one really wants to understand it, it is called a sin against the Holy Ghost. Food of this kind is the Holy Ghost for one. It is introduced at the time when a person starts to realize that there are two forces which

influence him. And we used to call them of course, positive and negative, or opposites on Earth because that's the way we have been brought up. Then there is a chance for further understanding and growth. First as if Christ explains his life by being on Earth for thirty-three years. And during that time, talks as recorded in the Bible in the four Gospels, including the Sermon on the Mount which I mentioned yesterday. With wisdom, giving ideas, concepts, talking even about sleep and Waking Up, talking about the Bridegroom and waiting and the foolish virgins who fall asleep, and whatever there may be - Christ telling through Jesus as a person. He tells about the necessity of Work. Because that is Christ. And when anyone wishes to Work, the understanding of what is the meaning of Jesus Christ as Messenger from Above gives him, then, the method how to Wake Up by Work on oneself. When he dies because his physical body simply cannot be acknowledged by whoever was there at the time - the Romans or the Jews, whoever was responsible, or perhaps not even responsible - Christ has fulfilled <u>his</u> mission but the disciples are left. And they have had a little inkling of what was meant. But, ordinary life for the disciples also will take hold of them. And although they may remember, and the three years spent in the presence of Jesus will give them a good memory, it's not enough. And so when he leaves, he says <u>I will send you something</u> that will help you.

This is the truth for oneself when it is sent from Heaven to be incorporated in the attempts certain people can make when they wish to Work on themselves. And we call it the Holy Ghost as the neutralizing force, which then, being incorporated in the efforts of a person to try to become Conscious and Conscientious, will stay with him and light up and is like a tongue of fire above their head, so that even when those as disciples start to preach, the general populace has to acknowledge that something unusual is taking place. You see, esoteric knowledge is a very strange kind of a thing. It's not hidden, but it's not meant for everybody. And it can exist and those who have eyes, they can see. But if there is no eye, there is no seeing.

Alright? Ja.

Barry Jacobs: My question has to do with how can I give more force to my conscience.

MR. NYLAND: The answer is you cannot. What you mean is how can I develop my Conscience.

Barry Jacobs: What--whatever it is.

MR. NYLAND: Because that's different.

Barry Jacobs: ...operate in my life...

MR. NYLAND: It is different, you see. Because if I could give force to something I would have to know where the force is and I also would have to know who can give it. But if I put it on the Conscience then it depends how the Conscience will develop - how much then there is in me that

can create a condition for the development of Conscience. Then the problem is a little easier to solve. Because then the accent of the necessity is again put back on me. Not that I give a force, but I have to create a condition in which something else can grow. It acknowledges the state in which I am and the relation to that what I consider higher for me which I call Conscience. And without being able to give it any force, because I haven't got it, I can make the preparation for the birth of a child in the stable in Bethlehem. But I am not going to give force to Jesus when he is born.

Barry Jacobs: The question is linked up with the problem of recognizing the will...

MR. NYLAND: No. No. No, Barry, wait a minute.

Barry Jacobs: ...in the sense of, "Thy will be done."

MR. NYLAND: Barry. Let's get things straight. The Will only will exist, in the sense of Gurdjieff, when there is a Consciousness and Conscience. The same way as there is a wish on the part of an ordinary man when he has a mind and a feeling. That is the real Will of a man because, the rest, the satisfaction of his body, is just the wish of the body. But what I call a force of myself as an expression in activity, it has to be fed by a certain way of knowing how and also by a certain quantity of energy which will push it. That's--exactly that same kind of relationship remains in existence in a Conscious state.

But then the mind has become Conscious, the feeling has become an emotional state of Conscience, and the wish has changed into a Will. So now there are two kinds. One is the will in an unconscious state which I simply call wish. The other is a Will existing in a Conscious state.

The prayer asking not my will but Thine, applies to a man who is in an unconscious state. And who wishes to have a will in a Conscious state. When I say, "Not my will," my will is that what is unconscious. When I say, "But Thine," that is my Conscious Will. I ask at such a time for the help from the Lord to tell me certain things I cannot know in my unconscious state. But He, being Conscious could tell me.

I'm aiming to try to get a Will. I'm aiming to become Conscious and Conscientious. Because if I am that or have that, I could have a Will as a result.

So I'm not interested in the Will primarily; I'm interested in the Consciousness and Conscience. For that we have a method, how to obtain it if I go through the difficulties of Objectivity and understanding it. In order to become Conscious and Conscientious, I have to develop: for Consciousness, my intellectual body; and for my Conscience, I have to develop my Kesdjanian body. And I know that they both will grow under the influence of "I" if "I" is being fed sufficiently and I keep on translating that food as represented by "I" into a certain activity in which my body

is engaged in order to receive the Truth. And when I once will have the truth about myself, then automatically as a result, my Consciousness and Conscience will grow out.

You see, what I'm trying to so if I explain it as a little symbol with the three bodies and I start at the DO of intellectual body or my Soul, I try to develop certain things by starting at DO which I then say, that represents, as far as Work is concerned, Observation, Impartiality, and Simultaneity. Without defining it now, it is the method we call 'ABC'. It also means that parallel to that DO and going up to the DO-RE-MI, there is a FA state of the Kesdjanian body. So that then the relationship will remain when DO starts and goes up to RE and MI, which in the intellectual development is Participation and Experimentation - in the emotional state it will be SOL-LA-SI which for me, starting at FA which is at the same level as the DO of intellect, it means for the development of Kesdjan, that I have to go through certain states represented by SOL, LA, and SI of that octave which means in Kesdjanian language, Aspiration...Hey!

(tape turned over)

...which means in Kesdjanian language, Aspiration for SOL, Inspiration for LA, and Silence for SI.

Barry Jacobs: How can I maintain it?

MR. NYLAND: You cannot maintain it; you have to Work. Only when you Work you have energy to maintain it and energy for further growth. The parallelism between the intellectual and emotional is simply an indication that both are being fed from the same source so that when both grow out, they will agree. And there is no conflict between my mind, Consciousness, and my Conscience, or feeling, or emotion. So the maintainance for what I wish to have has to receive food of a certain kind which I get by means of Work on myself. And then, when it--I give this "I" Work to do, and I feed it, I can expect the influence of "I," as an Objective entity, to influence that what is now unconscious. So that gradually because of the presence of that kind of an "I" as Objectivity, and, you might say, life of a different kind belonging to Great Nature and out of the world of Mother Nature, that then the mere presence of that "I" to my intellect or to my feeling or emotional center will start to influence it and change then the rates of vibrations of either intellect or emotion. So what I have to do is to maintain the existence of "I." And then I know that the--the presence of that of a higher order will influence that what is of a lower order. Because that's a law.

Barry Jacobs: I see myself in ordinary life, ah, fluctuating and recognize this as a pattern, and yet, ah, a dev--something develops in me - a wish or an aspiration to

really want to stay at the higher rates of myself.

MR. NYLAND: Ja, but you can't.

Barry Jacobs: And yet I don't have the strength to do it.

MR. NYLAND: No.

Barry Jacobs: What--isn't there something I can do to maintain a more level...

MR. NYLAND: Continue to feed your "I" until it starts to grow up. Then it can become a match to your unconsciousness. What drags you down constantly is 99% body. And there's a little bit of a feeling and practically nothing of the mind.

Barry Jacobs: Ja, but the difficulty is, is living with that--that knowledge of myself and when I recognize that it is...

MR. NYLAND: Yes.

Barry Jacobs: --that which I am unconsciously is constantly keeping me down.

MR. NYLAND: Then it has to give you a wish to get out of that state.

Barry Jacobs: Ja, but the wish doesn't, I mean--I recog--I understand that. The question that I have is maintaining that, in the face of the knowledge that my wish doesn't...

MR. NYLAND: By constantly recognizing that you're in that state where you should have the wish. If I'm small and I wish to grow up and it really is a life's wish, I will keep on thinking I wished I could grow.

Barry Jacobs: But the strength isn't there.

MR. NYLAND: Maybe I have to have patience. Maybe it cannot be done overnight. But I certainly can live with it. You know, if I have an idea and if I make that idea my God, I will succeed. It doesn't make any difference what it is. If I have an idea that I wish to make money, and I make money - my God, there is no question. It may go at the expense of a hell of a lot of other things. And I may walk over someone, perhaps even kill them, but I have an aim. You know what I mean. If I'm convinced that I need Work, if I know what I am, if I can experience the fact that I am a slug and I wish to become a Man, I certainly will make all attempts to get up.

Barry Jacobs: Ja, but I, I don't find that in practice.

MR. NYLAND: Because you haven't got the wish. You have still the realization that you are somebody. It's very funny, because really, I must lose myself in order to find myself.

Barry Jacobs: I understand that. I...

MR. NYLAND: I know, theoretically you do - no, wait a minute. There is a difference between understanding which is ordinary knowledge in your mind and something that has gone to your bones and your heart and has become understanding. Because it's based on experience. I have to experience the fact that I'm a slug - not read about it in ALL AND EVERYTHING. It's an entirely different

kind of a process. If I keep things in my mind or even in my feeling, even in my heart, it has no meaning. But when it becomes part and parcel of my Being, then I am that, and there is no doubt. And if it isn't there, then of course anything is perhaps good enough to make me stop thinking or feeling. And no desire at all to wish to develop. Now of course it is in between. I'm not that fanatic at hundred percent so that I become conscious overnight; that I know. And also I'm not that kind of a slug who never thinks about the possibility of growing up. So I'm somewhere in between this zero and that hundred. And maybe I'm five percent. And when I'm five percent I said I wish I was ten but I'm not. But I Work so maybe tomorrow I'm six. The day after perhaps a little closer, but maybe I have an experience of some kind and I fall back to number two. So I get up and I walk again towards hundred.

I constantly have an aim in mind. What are aims? Aims are things that hang up in front of my forehead. So that I see it all the time. An aim for the Jews was to reach the Holy Land. Forty years later, the next generation got there. And it was symbolized by a cloud in front. And the cloud was even lit up at night so that nobody should forget. That even those who wanted to sleep still could be reminded. This is an aim - an aim, I've said many times, is like a miner's lamp. It gives

me light on my path and I won't forget it because I have to keep on Working. That's what the light is for. When it once starts to become, as I say, part of me, nothing is going to take it away. If there is a sincere wish which is definite, perhaps even partly tinted, Consciously and it is driven by something that is my Conscience, I don't care what God tells me. He's not going to take anything away from me. He can't. You understand what I mean. In such a case when I have a definite aim, an aim is a daily aim - perhaps extending to a year. It is a yearly aim; and then extending to my lifetime. And it is a lifetime aim, extending to a universal aim.

Barry Jacobs: Will the remembering of my aim feed my Conscience?

MR. NYLAND: Of course it will.

Barry Jacobs: (I mean) alive.

MR. NYLAND: ...if you link it up. That is where the little thing of the mind is still helpful. The associations are enemies because they prevent me from living in the present. But when I want to utilize my brain for the purpose of Work, then I say to my mind, "You by association, whenever something extraordinary happens, please remind me that I should Work." And then the brain is starting to fulfill a good function instead of being my enemy. Alright? Good.

Tina Lindsey: I want to know, um, where aim comes from.

Because I know that my life needs that and my Work also needs that right now, an aim that can be constantly with me. But I can't find what my aim should be. And...

MR. NYLAND: Begin with an aim of the day. Extend it, if you can for a year. Have it in relation to a life's aim.

Tina Lindsey: What would be the nature of it?

MR. NYLAND: To be a good woman; that might be an aim.

Tina Lindsey: But that sounds quite like--like that would be from my mind.

MR. NYLAND: Oh yes, but it can be from your heart.

Tina Lindsey: Well--

MR. NYLAND: For instance, you may say, I would love my neighbors; that surely will come from your heart. I want to be ambitious; I want to be able to play piano so that I could compose. I may--aim could be money. Respect from others. My aim could be two cars in the garage. My aim could be family with ten children. Or maybe two husbands. It doesn't matter what my aim is. It engages me. My aim could be and start with bread and water. My aim could be three hours sleep, and for the rest playing piano.

Tina Lindsey: But doesn't it have to be--you speak a lot about how, ah, Work and objectivity in our life should influence our behavior.

MR. NYLAND: Ja, of course, when we talk about Work.

Tina Lindsey: Ja.

MR. NYLAND: We were just now talking about aim. Work has to do with what I call the universal aim. Your universal aim for a man is that he doesn't consider him a ma-- himself a man on Earth only. The aims for oneself always remain more or less selfish. Because I want to satisfy certain desires on my own part. I simply call that an aim fed by my feeling. But when the feeling starts to extend and becomes a little deeper and then becomes emotional, I also would like to include a little bit of someone else as life, if I care for someone else because he is alive. The extension of one's aim, in the sense of emotions, not necessarily as an aim in the mind, it can be applied in the--in exactly the same way. If I take my emotional state and I change it from feeling which belongs to me in my unconscious way of living on Earth into an emotion which will include life of other people, even if possible as that kind of an aim, love of mankind - I know I don't reach it, but it could be an aim - then, having this emotional state, I now want to put it in relation to that what is much deeper and almost unfathomable; that I do not know how to place it and I introduce concepts which don't belong to ordinary life and I say, religiously I want to include the possibility of being fused with God. Then when I say my love for Him, hoping that He will reciprocate and love me, becomes for me a universal aim because it is based

against the perspective of the universe. Then my wish to have such an aim is tinted completely by a devotion of that kind. And in between whatever it may be as the highest aim possible for me or the lowest aim for myself, that I just can continue to live on Earth and enough to eat and drink and sleep - in between, again, there is a tremendous range of different kinds of aims. All represented by different levels of being of myself where I wish to live. I don't think there's anything the matter with having an aim. I don't think it's so difficult to have an aim. I think if one wants to collect books it can be a good aim and become a bibliophile. You see, why, why is, why is even the question?

Tina Lindsey: Because it's all these things you say, I know them. I know that is so and yet when I wake up tomorrow morning it's not going to be any different.

MR. NYLAND: Write it up on a piece of paper. And read it tomorrow morning to remind yourself. One is forgetful, but I know well enough that if there is anything that I write on my heart in, indelibly, in ink that is not going to be faded, when I engrave it with diamond, when I etch it in with nitric acid, I'm quite certain I'll remember it. When I write my will in blood... It all depends on the depth. How serious am I with a wish? Or is it just a little bit of a wish and water wish? Nothing special. But as I say, if it is food and I know... How much do I care about breathing?

My wish is to keep alive. I know damned well if I stop breathing, I'll die. And since I want to be alive I keep on breathing - at any cost. Supposing someone chokes me, I kick and scream and everything to keep alive. If I wish to grow up, if I know that it is needed for me to satisfy a certain desire or to answer a certain responsibility, if I have in my life a relationship towards that what I call God, Endless, Omnipresent Father, I also know that I'm going to do that in relation for Him at all costs. And if anybody is even going to prevent me, I'll kick and scream, as if they choke my life. That is an aim. And I'm quite certain that the next morning I will wake up with it. It's a matter of depth, Tina. How deep does it go? How much do I wish it to ( )? When I honestly, in all sincerity, wish, there is nothing that is going to stop me from that.

Tina Lindsey: ( ) ...deepen it?

MR. NYLAND: The depth depends on the emptiness. If I, considering myself forlorn, at wits ends, empty without any desire, sometimes not even desire to wish to live - I consider then, the possibility how can I fill that. And I will do everything possible to fill it, with anything, provided there is a wish to live. When I lose that, I've lost. But I will take any kind of substitute, hoping that it will give me food.

And sometimes I will have to extract to the last penny, to get from it the elixer of life. Sometimes conditions in life are not so easy. And one has to face them. And when there is still even a spark, it can be kindled. God help those where the spark has died out.

Ja.

Gary Cox: Mr. Nyland, on the first day of, of listening to music, at one point I had a very difficult time staying with the music, and I'd try and, and lose it and begin to daydream and come back. And at one point I tried calling on something outside of me to help me. Because I really--I couldn't do it. I couldn't stay there. Then when I did this I really realized that I didn't--I didn't know--I didn't know about this - I just--I don't know how.

MR. NYLAND: But it's alright. One cries out in the darkness. One doesn't know in what direction the cry should go. The fact remains that I cry out. It means I want to be helped. And all those who hear will listen to my S.O.S.

Sometimes such things, when they affect one, they become a matter of life and death. When one is lost, you will want to be found. When one is affected, and it is like an avalanche, you're snowed under. But there is a wish to continue to breathe. So whichever way it is, you're going to Work somehow or other to try to find your way out.

That one calls on a higher force, or that you hope that something will be there to help you, of course is logical. Because there is in each man the potentiality of evolution. The fact that Life exists in a man means that that Life will wish to be free. The question of being born in this kind of a form - at the moment of birth when a child cries, it cries for freedom. It hates to be born. Life does not fit into a body. And it is from that moment on that the little child wishes, we simply call it, to die. And it is prevented from dying by Mother Nature. And very soon a little layer is put on a little layer, and there is more and more of that kind of conditioning. And only then at certain times the cry comes out because it is still the realization that Life should exist in eternity and not in a body of a man.

The rebellion is a holy rebellion, and it is sacred. And it is a desire on the part of Life to be free from any kind of a form, because it doesn't belong to us. We have been given certain indication of certain things and one is a feeling which is not bound. Because it can extend. It does not need a form. The thought requires a form as it is because it is still belongs to the body - the kind of mind we have. And for the body it's enclosed in a skin. But my feeling has no bounds. It is linked with an imagination of my mind. It is linked with an extension of a feeling to become emotional and

reach way above the clouds into infinity, hoping to find God sitting on a throne. When one cries in despair, when one hears for oneself the situation in which one is, if all of one is in that one cry, the Lord God will hear it. And He will answer that kind of prayer.

It's right, Gary. Emotions are there and given to us to remind one of the divine birthright of a man on Earth. It gives a man, at times, a realization that he doesn't really belong here. And for that reason, then, he will exert every kind of an effort to evolve and to leave this so called 'proud world' as soon as he possibly can.

The reason why he's bound - it happens. And it happens to the Earth. It happens to a certain scale of cosmic development. One can explain it. There are laws for it. We are unfortunate because we happen to be here and we happen to think about such laws and we realize in a pragmatic way that we are bound. But it is not that kind of a condition in other parts of the universe where the cosmic scale is represented by a different kind of a note. It is alright at DO when nothing is known. It is alright at a higher DO when everything is known. But it is not alright at FA. Because there we are, in the midst between knowledge and not knowledge. And there is no direction then only a chaotic state in which that what is alive has to find

its way; in which it hopes for a light to be given by the higher DO. And it hopes for a momentum given by the lower DO. And that FA, that is the bridge of a man between himself and God. It is the bridge between finiteness and infinity. And sometimes one is touched and then one realizes what is really the situation and one cannot stand it. Because it is so unfair. Alright?

Tina, it is alright. Yes. Don't worry. Good. Good.

Other questions.

Pat Booker: What does one do at that time, because, as the child is forming inside me and there are times when I know what it is to be born on Earth, it's very difficult to wish for it to be born.

MR. NYLAND: No, one takes a responsibility for certain things which happen to one. One also takes the responsibility for things one creates oneself. The responsibility for things that happen belong to the Earth and one cannot change the fact of being born on Earth. It doesn't matter at all and I cannot help anything about the fact that I was born here. What is needed for me is the realization of the acceptance of the Earth as it is, with everything that happens to exist, provided Mother Nature cannot object to my wish to be a black sheep. And it is on the basis of that kind of a blackness that I come from the Earth,

which for me is black and I'm marked that way. I am distinguished or I am a distinct entity compared to the ordinary monotony of whiteness. But the whiteness is not real because it hasn't gone through the difficulties of first being black, then gray, then finally becoming white. The whiteness of a sheep as it is, is constantly shorn off in order to be used for wool. But the whiteness of the white ray is the composition of all colors becoming one. It is the blackness that gives me first the absence or the realization of the absence of Consciousness and Conscience. And then my wish to change the blackness into a lightness is the road that I wish to travel in order to give reason for the existence of myself. So that then what I am on Earth becomes the starting point from som--for something else that can grow away from Earth by the utilization of that foundation. I pay to Mammon whatever is needed; but I then pay to God whatever He'll require.

The condition of Earth is a horizontal one. I simply walk around on Earth as it is. It may be bent a little bit in the form of a sphere but it is still the same distance from the center. But when I wish to go to God, I erect a post which I call vertical which is perpendicular to the surface and I climb the post because I want to get away from the Earth. That is creation. All the rest remains procreation for the purpose of giving a man an opportunity to be reminded

of his holy aim. Just accept it. And on the basis of that one builds a house. A firm foundation for a man on Earth is himself; if possible a husband or a wife; if possible a family. That is a unit. On basis of that unit becoming one as a purpose on Earth, he creates the possibility of procreation as the family of creation as individual development. Alright? That what was in--within one sometimes has two purposes. One gives it life in order to live here. And the live that is given is returned to oneself in the use of an opportunity to grow out and away from this world. That is the birth of a child.

Ja. Yes. Yes.

Dotty Kunze: I don't know what to do because, my time, my life has never been so, such a rush before. And I don't know about making conditions for Work...

MR. NYLAND: Darling, keep your feet on the ground. When one doesn't know what to do, don't change. If I knew what to do I would change, but if I don't know, I keep on walking. I keep on attending to ordinary things and I try to reduce the forms of energy which I spend in the best way I can in a situation where I'm familiar--which I'm familiar with. Don't do anything extraordinary. I attend as much as I can and as fully as I can to that what I have to do in life. When I attend to that, I become, regarding my activities and having my mind and my feeling engaged in it, as

much as I can, homogeneous. On the basis of that, this homogeneity will give me a certain insight because it is an unusual condition and because if it is in the image of God as an entity, I will receive information because of my wish to be whole. So that when I continue simply as I am on ordinary Earth and following ordinary things and little bit of ethics and whatever the rules are of the game, there will be times where I really understand what it is, how to get away from that all, because the entity as a oneness will give me a chance to develop in a different direction.

Try to see it that way. When three things have become one we can return to the three and the one can continue on its own way. I compared it sometime ago with an inverted funnel. Or a triangle in which the two, the apex meet. I compared it then with the Solomon Seal in which there are two triangles which are shifted and it has then the shape like this and the point at thich they meet; the three that come up become one at that point and then, going up further, through the small opening which is a moment of time, they're divided again into three others. Below, there is ordinary mind and feeling and body; that is, a thought and a feeling and a wish for activity. When it passes the point, it becomes, when it again unfolds, Consciousness, Conscience, and Will. That's

the picture of man. But for that he has to take the Solomon Seal of an equilibrium temporarily into a non-equilibrium state, which is his Work. And after that, when that what has been created new; when that is finished, the bottom triangle can be disminished--dismissed, it will gradually diminish. Don't worry. Keep on going.

So maybe we stop. We talk now a little serious. We talked now more about the meaning of life and what is involved for a person who is sensitive. Don't ever be afraid for sensitivity. Don't be afraid for certain emotions which may affect you. Many times you have an emotion, you don't want to express it because it is not comme il faut - it is not bon ton enough. Then you have fear because it may not be understood. The realisation for what one is within oneself will give you the strength to be able to live in accordance with your own principles. And when that strength is there, one becomes less and less dependent on what other people might say or think or feel about you. Have the strength of your conviction and have the strength of the love in your heart. Then you will be able to have the strength of your body. This is the love of Consciousness, the love of Conscience, and the love of body. If you remember Ashiata Shiemash.

So good night. See you tomorrow or whenever.

END TAPE

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